is more than a few miles from running water. The importance of bathing in Washo ritual life made access to water particularly important. Springs were considered choice wintering sites because the water never froze over.

Material Culture

The following outline gives the main items of Washo material production. Almost all of these items have separate terms in the Washo language. Most of the terminology not included may be found in the vocabularies by Merriam (1904 and 1904-1935) and Kroeber (1907). The author's field data are supplemented here primarily by the works of Dangberg (1919) and Stewart (1941).

A. Housing and related items.
1. Winter house of poles, branches, sod, etc. in a conical form (galis dangal. Plate V, A illustrates a galis dangal.
2. Windbreak of branches in a half-dome form (gadu), Plate V, B.
3. Shade of various forms (ta?a).
4. Hunting and fishing blinds (ma?angal).
5. Meat drying scaffold (biali).
6. Bed (tada), seat (itkolanga), and mat (maba) of woven sagebrush bark.
7. Fireplace (diyu itgums¢w¢) and torch (ulu ushi).
8. Log footbridge (mogahat).
9. Log ladder (bakmanga).
10. Fish dam (imbeshuk).

B. Clothing and ornaments.
1. Blankets or robes of whole skins or woven from strips of rabbit skin (dsyoliti and umbidu). (Plate IV, C).
2. Deer or antelope skin clothing.
   a. belt (melliu)
   b. breechclout (gumyoyabuwe)
   c. poncho (damu)
   d. skirt (tsilug¢l)
   e. dress (mangumtash)
   f. apron (imboshude)
   g. moccasins (moko)
   h. headband (ih¢pbey¢gul)
3. Leggings (p¢kishu wigas), woman's napkin, and baby diaper of sagebrush bark.
4. Hairnet of fiber cord (megodih¢p).
5. Round snowshoes (shumelli) with wood rim and bark or skin network.
6. Bracelet (m¢liuy¢k), necklace (uml¢suk), and ear pendant of bone, plant, or shell (madap) beads (makau).
7. Hafted and unhafted bone or stone drills.
8. Body paints of red (sawasan), yellow (waltsatsini), and white (dipek) in mineral pigments and charcoal for black (w¢lyauwi).
9. Feathers (tsisuapo), especially of magpie or eagle.
10. Scratching bone for tattoos.

1/ [see end plate V, following p. 74 — Analyst]

302 [412] [881] [765] [824]

The hair was cut (gumgaowi) with a stone knife (tegil) and washed in plain water. The hair was always cut as the girl's puberty and when in mourning. Facial hair was pulled out with the fingers. A hairbrush (itwega) was made from the stiff dark brown root of the soaproot that was gathered west of the crest of the Sierras. This same brush was used in the seed pounding processes and then called an itgumbeyut.

301 237

Feathers were worn for almost any special occasion, often with a headband (ih¢pbey¢gul). Women wore feathers on the back of their head usually, while men wore them anywhere in the hair or tied on to their elbows or knees. Any large feathers may be worn, but magpie and eagle were favored.

304 301 [756]

The ear lobe was often pierced by men and women with a wooden awl to receive an ear ornament which consisted of a bead or shell pendent on a string or a bone tube. More rarely, the nasal septum would be pierced by men, usually a shaman, to receive a bone pin.

301 [237]

Necklaces (uml¢suk), bracelets (m¢liuy¢k), and other jewelry were made from shell (madap), bone tubes, a red berry (d¢ell¢l¢gi d¢tki), animal claws, seeds, plant stems, rose buds (p¢sum¢li), and cedar knots. Shell beads (makau) or pendants were made from Olivella, Dentalium, Haliotis and local freshwater shellfish.

302 304 [531] [386]

The Washo used face and body paints as well as tattooing. Boys about nine and girls about fourteen or fifteen were often given decorative tattoos (mishu). The designs were the same for both sexes and consisted mainly of dots, lines, or circles. The pigment was a black soot (ts¢chit) mixed with grease. Roy James reported the use of acorn (malung) juice for tattooing. This was applied to the skin and scratched or pricked in with a sharp plant sticker from the buck brush plant (dau watl dama).

The process of pricking the ts¢chit into the skin was called balnasung. The operation would be repeated each day for two or three days. The tatooed spot would swell up a little, but not be particularly painful. Hank Pete's aunt put the letter "A" on his wrist so he would remember her.

302 [751] [177]

Face and body paints of red, yellow, black, and white were used by both men and women for social gatherings, a bad dream, in shamanistic practices, or to prevent the skin from darkening during the summer. None was put in the hair. Red was commonly put on women's faces as a rouge, but this may be a rather recent innovation.

302 386 [317]

The red ochre (sawasung) was gathered south of Dayton and south of Markleeville. It was found in a powder form, wetted, rolled into a stick,

Washo NT20
Achomawi N55

NWA 854

ANTHROPOLOGICAL RECORDS

		To	Kl	Kt	Kn	Yo	Yn	Pa	Wa	At	Sa	Yg	Wd	Kl	Ar
	1262. Girl: zigzag line	+	+	+	+	+	+	+	+	+	+	+	–	+	+
	1263. Girl: diamond chain	+	+	+	+	+	+	+	+	+	+	+	–	+	+
	1264. Lashing for securing infant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1265. Laced buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
NWA	1266. Blanket: twined sage-bark	–	–	+	+	+	+	+	+	+	–	+	+	+	+
	1267. Rabbitskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1268. Ground-hog skin	+	+	–	+	+	+	+	–	+	+	+	+	+	+
NWA	1269. Carrying: cradle strap across breast	+	+	+	+	+	+	+	+	+	+	+	+	+	+
[942]	1270. Strap across forehead	+	+	+	+	+	+	+	+	+	+	+	+	+	+

MUTILATIONS

NWA	1271. Ear lobe bored	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1272. 1 hole	+	+	+	+	+	+	+	+	+	+	+	+	+	+
304	1274a. With porcupine quill	+	–	–	–	–	–	–	–	–	+	–	–	–	–
	1275. With bone awl	–	+	–	–	–	–	+	–	–	+	–	–	–	+
	1276. With wooden awl (taviaigup)	–	+	–	–	+	+	+	–	+	+	+	+	+	+
	1277. When child	–	+	+	+	+	+	+	+	+	+	+	+	+	–
	1278. When youth	+	–	–	–	+	+	–	–	–	–	–	–	–	+
	1279. All males	–	+	+	–	–	+	–	–	+	–	+	+	+	–
	1280. Most males	–	–	–	–	–	–	–	–	–	–	–	–	–	–
NWA	1281. Some males	–	–	–	+	+	–	+	–	–	–	–	–	–	–
	1282. All females	–	+	–	–	–	+	+	+	+	–	+	+	+	+
	1284. Some females	+	–	+	+	+	–	–	–	–	–	–	–	–	–
301	1285. Man's ear ornament	–	+	+	+	+	+	+	+	+	+	+	+	+	+
	1285a. Anything	–	+	+	+	+	+	+	+	+	–	+	+	+	+
	1286. Bead on string	–	+	+	+	+	+	+	+	+	+	+	+	+	+
	1287. Glass beads	–	+	+	+	+	+	+	+	+	+	+	+	+	+
	1288. Shell pendant	–	+	+	+	+	+	+	+	+	+	+	+	+	+
	1289. Stone pendant	–	+	+	+	+	–	–	–	+	–	+	–	–	–
	1290. Wooden stick	–	+	+	+	–	–	–	–	–	–	–	–	–	–
	1291. Bone tube	–	+	+	+	–	–	+	+	+	–	+	+	+	+
	1292. Bone rings	–	+	+	–	–	–	–	–	–	–	–	–	+	–
	1294. Flint	–	–	–	–	–	–	–	–	+	–	+	+	+	–
	1295. Woman's ear ornament	+	+	+	+	+	+	+	+	+	+	+	+	+	+
NWA	1296. Bone tube	–	+	+	–	–	–	–	–	+	–	+	–	+	+
	1297. Shell pendant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1299. Bone rings	–	+	+	–	–	–	–	–	–	–	–	–	–	–
304	1300. Bead on string	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1301. Nasal septum bored	+	+	–	+	+	–	+	+	+	+	+	+	+	+
NWA	1302. Males	+	+	–	+	+	–	+	+	+	+	+	–	+	+
	1303. Females	–	–	–	–	–	–	–	–	+	–	+	–	+	+
	1304. Man's bone nose pin	+	+	–	+	+	–	+	+	+	+	+	–	+	+
	1305. Woman's bone nose pin	–	–	–	–	–	–	–	–	–	–	–	–	–	–
[901]	1306. Tattoo (nawagi)	+	+	+	–	–	–	–	–	–	–	–	–	–	–
	1306a. Done with: rabbit bone	+	–	–	–	–	+	+	+	+	+	+	–	+	–
	1307. Cactus needle	–	+	–	–	–	–	–	–	–	–	–	+	–	–
	1307a. Porcupine quill	–	+	–	–	–	–	–	–	–	–	–	+	–	–
	1308. Pigment: wood charcoal	+	+	+	–	–	+	+	–	+	+	+	+	+	+
	1310. Gray colored	–	–	–	–	–	–	–	–	+	–	–	–	–	–
	1311. Done when: child	–	–	+	–	–	–	+	–	–	–	–	–	+	–
	1312. Youth or maiden	+	+	+	–	–	–	–	–	–	–	–	–	–	+
	1313. Any time	–	+	+	–	–	+	+	+	+	+	+	+	+	–
	1314. Done on: face	+	+	+	–	–	+	+	+	+	+	+	+	+	+
	1315. Arms	+	+	+	–	–	+	+	+	+	+	+	+	+	+
	1316. Legs	+	+	–	–	–	+	+	–	+	+	+	+	+	+
NWA	1317. Body	+	+	–	–	–	+	+	–	+	+	+	+	+	–
	1319. Head-shape correction	–	–	–	–	–	+	+	–	+	–	–	–	–	–
	1320. Done with hands at birth	–	–	–	–	–	+	+	–	+	–	–	–	–	–
[844]	1321. Nose correction at birth	+	+	+	+	+	+	+	+	+	+	+	+	+	+

[P. 390]

N 283 [172] string (twine) had a left or counterclockwise twist (Loud, 73).

1190. Lovelock Cave: + (Loud, 73): only .6 per cent of rope made by clockwise twist.

Pottery

N 328 N [114]

1195. The account in Leonard concerning pottery at Humboldt Sink must be disregarded because there is nothing in the story which would locate the pottery at Humboldt except an editor's note. All logic and internal evidence point toward Mono Lake as the area where Leonard saw pottery in use. Steward, 1932, 269, admits Leonard's reference to pottery in a note: "the pottery described here and that seen by Leonard at Humboldt Lake may ultimately connect that on the Columbia river with the Southwest." (See note 338.)

CRADLES

N 354 482

1245a. The first cradle used is a simple, twined basket, which is replaced when soiled, usually about once a week, until the child is about a month old when it is bound in the elaborate, rigid carrying cradle (Kelly, 132, pl. 28).

W [354 482]

1246. Wa, Pa: Cradle as in Owens Valley (Steward, pl. 9). This is different from most Northern Paiute cradles; see excellent examples in Kelly, pls. 30, 31.

1259. Wa: + (Smith, notes).

1260. Paviotso: "Cradle baskets have adjustable hoods on which appear in color phallic designs proclaiming the sex of the child" (Curtis, 71). Wd: Both BJ and SC, my two principal informants of Wada, were blind, which might explain why they denied that hood designs revealed sex of child. The cradles now have the different designs, and my women interpreters said they had heard it was an ancient custom. Ki: BA, blind informant, did not know hood designs were distinct for babies of different sex. Informants with good vision said it was a Paiute practice since "the world was made."

1266. Wa: + (Smith, notes).

W [304 736]

MUTILATIONS

1301. Wa: Shaman only. (See note 1334.)

N 304

1306. Owens Valley: -, yet Owens Valley Indian said Walker River and Yerington Paiute tattooed (Steward, 275). Kt: Tattooing not known to old-time Indians (GN). To: LP thought it was old custom of Toe, but knew no details. BS was certain the old Toe did not tattoo.

W [304]

1307a. Ki: + (Kelly, 116).

1308. Wa: + (Smith, notes).

1319. Pa: Child forced to lie in one position "until head set." No violent movement for some weeks after birth.

[p. 435(A)]